

ORDER OF THE NINE ANGLES



NEXION

A Guide to Sinister Strategy



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I

Heretical Notes

The following notes briefly outline some present-day heretical ideas - they challenge the accepted orthodoxy that the majority accept without question.

Human Evolution:

The orthodoxy is that all present day races evolved from a common ancestor in Africa. The reality is that evolution occurred in several places at different times - that is the leap from Australopithecus (and other variants) to Homo occurred in different places at different times, leading to the various human species manifest in different races. This was the now heretical view of anthropologist Charles S. Coon. On this view, the 'Homo' branch that led to the present European races, was the first to evolve into 'Sapiens' - perhaps as much as 100,000 years before that branch which became the present day African races.

Black Holes:

A modern theoretical idea which has assumed a reality in the minds of not only the majority, but also most scientists. Until proven by direct observation, such ideas are speculative and rather like the medieval debates about how many angels can sit on a pinhead. The mentality behind such ideas is the same. The orthodoxy of cosmology is to endlessly speculate with few, if any facts or observations. Fantasy has taken over from experiment in this science as in many others.

Cosmology, and modern Physics, need to return to direct experimentation - and for an understanding of the Universe this means Space Travel. More was learnt from the few photographs of the Voyager probes than from centuries of Earth-based observation and centuries of speculation.

Iraq:

A rather more topical heresy. The orthodoxy regards Iraq and particularly its present leader as appalling. It is heresy to suggest that Saddam is actually a good leader. He is detested in 'the West' because he has stood up to those bully-boy tactics of America (do this - or else we will go to war/impose sanctions) and because he makes no secret of his dislike of Israel (without American financial and military support/loans, Israel would wither and die). He has also exposed - for those who can think for themselves - the United Nations for what it is: a puppet of the United States, implementing the American New World Order. Hence the campaigns against him in the Western media.

The White Race:

Is the White Race doomed? It certainly seems so. But if it is losing the battle for world survival, whose fault is it? If it is losing, then it must as a whole be weak. Does it deserve to survive? In life, there are winners and losers. Nature is ruthless - the predators win. The White Race is being preyed upon at this moment in its evolution - by other races. It has lost its racial instincts for sur-

vival. No one is to blame for this state of affairs but the White race – it has allowed itself to become weak.

II

Disturbing Notes

I Children

Every child should leave home at sixteen to learn about the world and themselves. Thus they would make their own mistakes and start to mature and become responsible for themselves. To protect them beyond this age is to make them soft - and in some cases to make them unable to face the often harsh world with confidence.

We are far too soft, these days. Children should be prepared for adult life (which really begins around the age of sixteen) by being taught practical things - how to survive, how to kill, how to skin an animal, how to rely on themselves. Our Schools stuff their heads with silly academic facts - most of which they do not need and the rest are rubbish - but no longer try to breed men and women. Well, so much for Schools - who needs them? Only Governments, to enforce their own view of the world and turn out people who can fulfil certain jobs and thus help the Government and its power-system survive. Parents should teach their children toughness, self-confidence and the other attributes our society seems to have forgotten or wishes to forget in its search for comfort and ease.

Too many ape the "role-models" of the consumer society: the celebrity, the business type, the academic. One reason for this is that we have lost, for the most part, the formative role of war. Yes - war. Everyone should experience a war - fight in one, survive one: or die in one. We do not have enough battles today - and what wars and battles we do have are not very good for two reasons. First, they are generally on behalf of some remote Government and thus not personal (although the lying Governments try to make them personal by propaganda - hence the Government are the 'good guys' and the other side 'the bad guys'), and second, they are just too technological: no hand-to-hand fighting, no place for small, independent units, just huge armies. Children need battles, need war - they weed out the weedy to start with! In war, children grow up - or they perish. No good wars (by which I mean proper battles) mean no good people - just a load of softies puffed up by bluster and arrogance; just children in adult bodies playing childish games.

II Prisons:

Prisons are barbaric. I should know, having spent some time in a few of them. They are barbaric because they confine and restrain - because this confinement tries to break you down and takes away two important things: self-respect and women (or men in a woman's prison). You are forced to obey, and even when taken outside (e.g. to a Court) you are manacled. So, you hide your respect away - where it distorts and becomes disrespect and hatred; or else, you are broken by the system and the regime and become a kind of cipher. All prisons are really only the final instruments of State power - obey our laws or you will be imprisoned and we will break you, we will have your respect for our laws and Institutions and functionaries. They exist to make you obedient - or to try

and do so, with consequences for "society" if and when you do finally get out: for you then more often than not want revenge.

Some laws are necessary - and their breaking should be punished. But prison is not the answer, except for a very small number (and that number is very, small - in Britain, say, sufficient only to fill one prison) like. e.g. multiple murderers.

Alternatives should exist - and I am not talking about soft options either. I mean convicted felons should be given a chance - to show if they have any positive qualities. If there was a war on (and there always should be, somewhere.) they could be given the chance to enlist and fight. If there was some remote place which needed workers for some construction project, they should be given the choice to go there. (This idea would be useful once colonies on the Moon and the planets become possible.) Or perhaps some challenge could be devised like the good one the Romans had; Gladiatorial contests, the winner winning freedom, Faced with, say, a five year prison sentence and, say, spending six months working under hard conditions on somewhere like the Moon, I know which I would choose. Means could be found to make the options 'human' - to treat those who do choose an option like others are treated: I am not talking about 'Penal Battaltions' or cheap slave type labour, but of convicts working alongside others, given a chance. If they mess it up - they can go to a Penal institution.

We seem stuck in a rut as far a penal reform goes. No one dares to venture - or fight to form real alternatives. All there is today are the softie options created by intellectualised do-gooding types who because they themselves are soft want everyone and everything to be soft. They want to believe in silly ideas like everyone has some good in them, without realizing that 'good' often has to be created in people by force of circumstances, by life-or-death choices. In brief, a lot of people have to be civilised: they are not born so. Prison does not civilise - but meaningful options might. Bravery in war has been-and should be again-one option, one civilising force.

What makes all this worse is that the world is becoming smaller, more institutional like, more conformist. There are fewer places to hide, to escape to, few outlaw lands or territories where you can be free - escape from the 'law' and its agencies. All this technology and all the huge and monstrous States and super-States (like the 'European Community', the USA or the USSR) make the possibility of escape, of refuge, even of exile - for those who want or need to escape - more and more difficult. I have a horrible suspicion this in meant to be so; that a vast, Earth-wide prison type society is being formed wherein the individual will be for all intents and purposes insignificant, and where State laws will be accepted and State penal institutions for those few yet to conform. That such a society would use notions like Justice, Freedom and Democracy (or rather would use these words as a hypnotist uses words or a propagandist slogans) for what is basically a dreadful tyranny makes it all the more terrible. As does the reality that most do not seem to care.

III

A Brief Look At The Einstein Myth

Nearly everyone has heard of Albert Einstein - and his name is now regarded as synonymous with "genius". His theories of Relativity is supposed to have revolutionized Physics.

The Einstein story is largely a myth - created by the media, and it is about time it was destroyed.

Einstein in 1905 published a scientific paper which merely expanded in a minor way the work of others like Lorentz and Poncaire who had already put forward a 'principle of relativity' - and even the much vaunted "mass-energy equation" ($E=mc^2$) was not new, being a re-expression of the equation of Kinetic energy ($E=mv^2$). Where v is taken as c (the velocity of light) the $\frac{1}{2}$ becomes quantitatively irrelevant, such is the magnitude of c .

Over the subsequent years, this work of Einstein attracted what we now would call media attention and hype - and the myth was begun. Some years later, he published other papers, outlining a theory of General Relativity, and yet it was for his work on the photo-electric effect that he was awarded a Nobel Prize. The General Theory was apparently "confirmed" by observations of stars during a solar eclipse, and it seemed to explain something that, apparently, Newton's theory of Gravity could not - the perihelion of Mercury. Thus it was hailed as a great scientific achievement.

Two points, however, need to be made. First, the Newtonian theory could, if altered, give a satisfactory explanation for the Mercury problem - and other, simpler, explanations for the apparent bending of starlight near the Sun exist, explanations which do not need an extremely complex and abstract mathematical model. Second, it was assumed before the Einstein myth that theories should be as simple as possible and not only explain existing phenomena but also predict certain events. With the Einstein theory this was abandoned - and indeed it is right to peak of a 'revolution' in approach, from the experimental (an example would be Faraday) to the abstract, constructed in mathematical form. What is at issue here is not the use of mathematics, but the precedence given to theory and theorizing over and above direct physical observation and experiment. Theory now comes before observation and dominates to the extent that "common sense" and empiricism are regarded as almost irrelevant: a "new Physics" has been created, beginning with Relativity and continuing with Quantum Mechanics and then Cosmology wherein paradox and abstraction are the norm, and where "Thought-experiments" and non-observable abstractions have precedence over direct measurement and rational understanding.

In essence, Physics has moved away from the practical and become speculative - experiments being regarded as only necessary to confirm some part of some abstract theory. This speculation is itself increasingly non-rational. For instance, billions are spent on high-energy particle physics with a view to confirming some obscure and fashionable theory, while the exploration of Space (based entirely on sound engineering and Newton's theory) struggles for funds - real discovery via

direct observation (as happens in Space exploration) is less popular than obscure theories about the origin of the Universe.

In respect of Relativity, few wish - or dare - to express dissent. It has become part of the scientific establishment, apparently "proved" for all time and thus somehow "sacred". The same applies to Quantum Mechanics - what few experimental results and observations are accounted for by this theory and approach to matter, can be accounted for in more ordinary and deterministic ways. But these other approaches are not only not popular, they are seldom if ever taught in Universities. Once again, there is a conformity of thought and approach - a certain attitude or approach to Physics. The result is and has been stagnation in genuine understanding and a plethora of fashionable ideas and theories - and an acceptance that some questions cannot be asked or, if asked, can never be answered (such as - if there was a 'Big Bang' where did the first particle of matter come from and what and how did the result of the explosion spread into what did not exist, ie. infinite Space).

One can go further and say that both Relativity and Quantum Mechanics represent abstraction and paradox taken to absurdities - and these fashionable theories need to be deposed and a return made to experimental observation and direct enquiry. In brief, another revolution must take place - to dethrone the "Einstein myth" and all that has followed from it. Instead of accepting these affronts to scientific thought students should question them - seek to undermine them. For the free enquiry that once and so briefly existed in institutions of learning no longer really exists - Einstein and others have become objects of an almost sacred (and sickly) reverence, and must be defied. There is really no other way forward - for those who believe in Science and exploration.

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IV

Freedom - The Illusion

A great deal has been written and said recently concerning the demise of Communism and Marxism - particularly in Eastern Europe and the Soviet Union. Such views stem from a misunderstanding of the nature of Communism and Marxism.

What has changed and what will probably change still further are the external forms assumed by those doctrines as well as the names applied to describe them. What has not changed is the essence of the doctrines themselves. Under different forms and names, far from suffering a demise they have in fact undergone a resurgence and are set to be triumphant in not only 'the West' but also world-wide.

To understand and appreciate this, it is necessary to consider what Marxism, for instance, really means. It is essentially a striving for a certain type of society - a classless and egalitarian one. There are and have been differing views about how this may be achieved: about what forms (like governments) can be used to achieve it and about the nature of the struggle necessary (revolutionary warfare or otherwise). Further, there are various ideas about what type of economy is necessary to achieve such a society and maintain it once it is achieved. All these differences are really irrelevant - they are means, tactics, only. Understood thus, Soviet society, for instance, of the past seventy years, was a means: and one that to a considerable extent was found not to be very successful. There is still a desire, among ordinary peoples as among the 'rulers', to create a better society - to strive toward goals which embody the essence of Marxism although not that descriptive name. The goals now are described by terms such as 'socialism' and 'democracy'. In short, the ideal of a form of government/type of State and society which will change people and the world for the better, give them a better way of life, still exists - this change being toward a more equal society.

In the 'West' and throughout the world, this ideal also exists - and nearly all governments and political parties are committed to it, although quite often the terms used are slightly different, 'democracy' and 'consumerism' (and sometimes 'capitalism') being used instead. What is important is that the striving is the same - adherence to an ideal is the same, and that in all important respects this ideal, despite the different terms used, is the same as that of Marxism. Words like 'democracy' and 'freedom' have become power or 'totem' words possessed of an almost religious fervor and describing an almost religious commitment to the ideals and principles which those words are supposed to represent. Furthermore, these words have become entwined with governmental forms and types of State: that is, to be 'free' and 'democratic' is to live within a society which has a 'free' and 'democratic' form of government - i.e. elections of the parliamentary type. The size and extent of such a State is considered irrelevant, as is its ethnic and cultural mix. What is important is 'one person, one (free) vote'.

The striving of the 'democratic' countries is toward more 'democracy' and more equality - toward a better society. It is this striving for an ideal, and the fact that the ideal is seen in terms of

'society' and its power-forms like governments, as well as in the aim of equality and 'commonality' that the essential similarity between Marxism and 'democracy' exists.

To make this even clearer, 'democracy' as an ideal and as a means will be considered. A democratic society is in theory a 'free' society: one that respects the rights of the individual. In the democratic societies of the West, for instance, this is true - in some ways: i.e. providing one does not uphold a view contrary to the 'accepted'. Those who do - and who agitate against the State - are subject to severe penalties: loss of liberty, discrimination, intimidation and so on. What, then, is this 'accepted'? It is fundamentally a belief in the doctrines of equality and multi-culturalism - allied to the 'one person, one vote' idea and the acceptance that society is governed by what amounts to professional politicians whose qualifications for office always include being 'respectable' and conforming to a certain weakness of character. The troublesome minority in these societies who do not uphold these views have laws passed against them - laws which not only prevent free expression on certain matters (such as race) but which also preserve the 'status quo', making it difficult for real revolutionaries to gather mass support and thus challenge for power (one thinks of 'Public Order' acts here, which forbid protecting one's meetings and demonstrations from the violence of one's opponents). In brief, those who uphold these ideas of equality, 'democracy' and so on, have a stranglehold on power - and these ideas are remorselessly taught by the State: the people are 'educated' into them, from birth onwards. The 'freedom' of such a society means the freedom to believe these ideas, and these only: there is no real dissent. A classic case concerns certain facts of history - it is illegal in some of these 'free' States (and heretical in all of them) to dispute the fact that millions of Jews were exterminated during the Second World War. A heretic who gives voice to doubts about the 'official' version of events is imprisoned, fined, subject to physical attack - and deprived of their employment if they happen to work for a government body or in any official capacity.

In short, there is no real freedom at all - only a self-perpetuating system of servitude to a set of ideas, those ideas having little to do, despite their names, with real democracy and real freedom. These ideas are essentially Marxist in reality, although they are variously described as socialist, liberal, egalitarian and democratic.

What, then, is real democracy? First, democracy is not a particular type of government nor a system of voting: it is an outward expression of freedom among a community who share the same culture and thus aspirations (or instinctive view of the world or 'sense of Destiny'). One of the distinguishing features is smallness - it means personal knowledge of others. Another, is that it truly embodies the 'will' or spirit of the community. That is, democracy is only really democracy when it is tribal or communal (e.g. like an Anglo-Saxon moot) - when it is local. Beyond this, it becomes something else entirely - a kind of oligarchy. In all modern States, the 'democratic' system is impersonal and abstract, dealing in the main with abstract and irrelevant issues - in a genuine democracy, a Representative of the people would know most of those people personally: their concerns, their lives and so on. Modern 'democracy' de-humanizes the individual as well as dealing in political abstractions that are imposed on the people.

Further, and perhaps most importantly, the people or folk whose views and aspirations are given free expression must be homogenous - that is, possess a common root and thus heritage. This means that basically most of them will possess the same instincts, nurture the same ideals and

hopes - the same 'ethos', that which lies in their blood. When this is not so, there is no real democracy, since, fundamentally, democracy implies this realness, this dealing with what is embodied in the term 'ethos', this concern for the fundamental (one might almost say spiritual) concerns of living over and above the purely material and the purely abstract.

Expressed another way, genuine democracy is living - an expression of a people's "soul" whereas sham democracy (the kind evident today) deals with abstractions and is dead, intellectual, dry, arid. And it can only be living when the people or folk are a genuine community - that is, linked by ties of blood, by race. Material goods are not the essence of freedom - fulfilling the potential of one's self (and thus fulfilling the potential of the folk itself) is. Democracy, of the genuine sort, is a means enabling this. Anything else is a negation of that potential - a potential which arises because the individual is not an isolated entity, but a part of the folk: part of the past which made that individual possible and part of the future.

We, as individuals, are only fully human when we realize and understand and accept how we, as individuals, relate to what is past and what can arise in the future - when we are aware of our place in the 'scheme of things'. Or, expressed another way, how we relate to Nature and what is beyond Nature (the Gods). This knowledge gives perspective and meaning to our lives, and it is such knowledge - an expression of the fact that we are thinking beings - that is the essence of our humanity. For being human does not mean adhering to a certain set of values or acting in certain moral ways. It means an understanding (if only intuitively) of what life really means, of what is really important.

In the most obvious sense, this 'relating' is to our immediate family - our kin. For most, what is really important is family, particularly our children. They are our seed, and the seed to plant future generations, just as we are the plants grown from the seed of our ancestors. Thus, we are not isolated, but part of an evolution - a connection between the past and the future, part of the potential of that future. We become fully human, as against selfish, when we appreciate this and aid the fulfillment of that potential. We have not been born by chance, in isolation - but embody the hopes and aspirations of our ancestors and the heritage they represented and by their very existence preserved. Furthermore, we and our own descendants - or our deeds, or both - extend that heritage, taking evolution toward higher realms, thus fulfilling the purpose of life.

The family may be said to be one of the first and important adaptations of human evolution. Its extension, the folk community, bound by ties of blood, tradition, a common heritage and history, was the next stage in establishing our human nature. All life strives not only to propagate itself but also to perfect itself by adaptation and expansion - that is, it propagates not only onwards, but upwards, toward higher forms. The folk community, as a successful adaptation, succeeded in this because the individuals within it accepted it (again, often only instinctively) as a natural expression of and extension to, their own lives - as something necessary, which ensured their future. This adaptation - which gave rise to a higher form of living, a culture as against barbarism - was held together by an awareness, a spirit, a sense of purpose and belonging. Gradually, this became more conscious, was made more aware - spirit is fundamentally opposed to both selfish, and material and abstract concerns: it imbues the individual with a sense of purpose, with a realization of their place in the scheme of things. It is a 'thinking with the blood' as opposed to arid, intellectualized speculation - it relates to what is real, to life itself, and not to abstract constructs. It is also a recognition of

balance - of how the individual fits into not only the past and future, but also into those forces (call them Nature or the Gods) which act upon and indeed create all life.

There is lack of balance, and thus a disruption of the sense of belonging and purpose, when the community or folk is not homogenous. The individual then feels increasingly 'lost', directionless, adrift. That vitality and joy which is a natural adjunct to thinking with the blood and living as part of a vital and expanding community, is lost. In short, the true or real meaning of life, and thus of freedom, has been lost - replaced by either selfish aspirations, or material concerns. These material concerns are often abstract - egalitarian or liberal. That is, they concern themselves not with reality and the processes of Nature, but with abstractions which are unreal - a general leveling-down, rather than a propagating upwards.

Real freedom means a participation in evolution - a fulfillment of potential, of one's own life as well as that of one's ancestors and one's own descendants. It requires genuine democracy - the fulfillment of the spirit or ethos of a community which is bound by ties of blood (and whose members thus share the same aspirations). This means a certain way of living - in accord with the ethos of that folk, a participation in evolution through an extension of that community, the propagation of the individuals within it, their heritage and culture, and the creation of higher forms founded on those individuals and their culture.

Modern 'freedom' and modern 'democracy' are illusions - they are lifeless forms, abstract in nature, which de-personalize. They represent the arrogant presumption of an arid intellectualism which believes that abstractions are more important than reality - they, and all such effront to Nature and the Gods. They possess no realness, but are hollow constructs made from dreams. All life is subject to Nature, to the realness of the Gods - those who believe that we humans are somehow immune are immature at best, and at worst vainly arrogant. To strive for an abstract ideal, as all proponents of false democracy and false freedom do, is to strive against Nature and the balance which the Gods represent. Such a striving, as the Greek Tragedians so well understood, is ill-fated and doomed.

This striving is increasing, aided by the lack of understanding of what real freedom and real democracy mean. There is an increase in delusion, as there is an increase in the tyranny of abstract ideas. Real freedom and real democracy mean a revolution in our ways of thinking and our modern ways of politics - a turning away from abstractions toward the realness of the folk a return to 'thinking with the blood'. What is required is a turning toward that realness of Nature and the Gods which the folk community expresses - and this is a turning toward what is important about life itself. There will then be a continuation of the process of our evolution rather than the denial of such evolution that abstraction and the striving for unreal dreams represent.

This revolution is National-Socialism, for National-Socialism is this balance, this concern for the realness of life, expressing as it does essence of real freedom and real democracy, little though this be understood in these times of tyranny. But the propaganda and the lies of these tyrants cannot destroy National-Socialism, for there will always be those who know and understand what is really means and signifies, as against what most have been led to believe it means and signifies. Of all ways, only National-Socialism represents genuine freedom and genuine democracy - spirit, a thinking with the blood, an evolution toward higher forms.

V

Aeonics and Heresy

The distortion of the Nazarene/Magian manifests itself on many levels - the religious, the political, the social and the psychic. This latter is most important, although it tends to be overlooked. The first three are essentially outward forms - that is, an individual belonging to the civilization of the West (and thus one whose psychic heritage¹ is the Western ethos) is conditioned by these in terms of: education, the media, the Institutions and so on. There has grown up, over the last fifty years or so, a consensus of opinion about various matters, and this consensus straddles most political forms and all forms of education: every State within the societies of the West adheres to this consensus. There is appearance of dissent, but it is only appearance, dealing as it does with in-essentials - like the particular type of government, the nature of the economy and so on. This consensus is essentially 'liberal', that is, based on a type of 'slave morality' (note; liberal here is not used as a directly political term, but as an expression of a way of living: a way deriving in essence from Nazarene ideas).

The fourth manifestation mentioned above - the psychic - is an expression of the fact that 'Nazarene/Magian' archetypal forms have to some extent replaced those natural ones growing from the energy of the Western Aeon. The result of this should be obvious. Whether this (and to some extent the distortion itself) is the result of deliberate magical act by 'adepts' of the Nazarene/Magian traditions is open to dispute, although some Adepts of the sinister tradition believe this to be so. (There is, however, no direct evidence for this.) Those Adepts believe that the followers of the Magian tradition wish to fulfill certain prophecies over two thousand years old and create a 'Messianic Kingdom' on Earth. To this end, they have fostered the spread of Nazarene slave-morality and those ideas deriving from Nazarene beliefs which are and have been so detrimental to the ethos of the West and thus its wyrd.

The distortion has changed the Western civilization significantly: from being a pioneering entity, imbued with elitist values and exalting the way of the warrior (and thus enshrining a 'master-morality') it has become essentially neurotic, inward-looking and obsessed (and obsessed partly with 'un-Western' archetypes). There has been, in short, no Promethean/Luciferian spirit.

Part of this change is due to the insulation that dogmatic ideas (such as the Nazarene faith and its political offshoots) create: the Western ethos is for experiencing, through the élan of discovery/exploration/conquest - creating thus a "Promethean"²/pragmatic" view of the world, a philosophy of life which vitalizes. The Magian ethos (which gave birth to Nazarene beliefs and ideas) is

¹ An individual, by being born within a civilization is psychically linked to the ethos of that civilization (and thus the natural archetypes) if that individual is descended from the folk who created that civilization and maintained it/expanded it. That is, aeonic archetypes are racially-bound (this derives from the origin of a civilization - how the élan is carried on through the centuries). (See symbolism of Star Game for this and the metamorphosis. Also other MSS.)

² Here as elsewhere, Promethean is synonymous with 'Satanic/sinister'.

for observance of faith and dogma - it is essentially a 'religious' attitude (and a commitment to a political dogma is also a religious attitude), a view of the world which is not productive of real experience: that is, it 'projects' abstract ideas onto reality rather than seeks to find the essence hidden by appearance.

In practical terms, the distortion amounts to both a physical and a mental tyranny - those who oppose, openly, the ideas/dogma of the consensus are heretics, and in most Western countries they are not only not tolerated, but the full force of the 'law' is used against them. They, and other dissidents, are subject to 're-education' and the views they expound are regarded almost without exception as 'evil'.

The central core of the heresy is two-fold: first, equality; second, identification with specific Western archetypes and particularly that 'inspiration/energy/daemon' which propels fulfillment of Western wyrd (i.e. Imperium). It is the first of these which usually attracts most attention.

Essential to the Western ethos, and thus the fulfillment of its wyrd, is the belief in the superiority of its peoples and its civilization. This belief, held by the 'creative minority' of all civilizations regarding themselves and their own civilization an essential part of the mechanism of all civilizations, and it alone enables transmission of the élan of the civilization and thus the fulfillment of the magickal Aeon. It is a natural part of evolution, and failure to understand this means a misunderstanding of the mechanism by which acausal energy becomes a civilization: there is no 'morality' involved, no 'political view', merely an expression of the workings of the cosmos (particularly as relates to individuals not yet Adepts...). This view, so important to an understanding of the future (and thus to Aeonic magick and the futures such magick can create), is anathema today. The unnatural dogma of the Magian, presented in State/government forms, has made the reality of racial inequality a crime in law. Here, the abstract fulminations of the Nazarenes and their allies are at their most dangerous: they have distorted not only the ethos of the West but also reality itself to accord with their own cherished dogma. The result is inevitable: the dominance of Magian/Nazarene ideas, a dying Western civilization, and a severe downturn in those who can apprehend the essence and thus fulfill their own wyrd. (As mentioned elsewhere, the achievement of a Galactic Imperium - the outcome of a Western civilization following its own élan/archetypes - is regarded as a necessary precondition for the next Aeon: the 'New Aeon' of 'Occult mythology' when the 'passing of the Abyss' becomes possible on a large scale.)

Given this understanding, it is up to each and every Adept to decide what or what not to do regarding Aeonic magick. All such understanding does is open up possibilities for the future. There can be rites to aid the fulfillment of Western wyrd (e.g. 'heretical masses' where racial inequality is triumphed and Nazarene equality derided); rites to dismember the Nazarene images, replacing them with sinister but not directive ones (directive in the sense of Western wyrd); rites to create new archetypes entirely; rites to open another 'Gate', aiming to return the Dark Gods....

VI

Conquer, Destroy, Create

Most people are sick- in the head. Why? Because they lack the desire to translate into reality and because they lack the character to break the psychic chains of the modern world forged from ideas.

And I am not writing about mediocre vision, either - but about grandiose vision: vision which makes one aspire to greatness, to make real what others may sometimes dream about perhaps once in their puny, pathetic lives. I am writing about that inner vision which drives some individuals and which makes them great: makes them aspire to fulfill at least part of their god-like potential. That inner demon which compels, which makes one strive again and again and never admit defeat, even when faced with death.

Conquerors have vision: so do Artists and Explorers and Warriors. Today, there is an excess of petty individuals trying to make real their petty and cowardly concerns; an excess of petty officials and petty rules and petty governments trying to restrain the individual spirit and psyche; an excess of petty ideas trying to level down all individuals to the lowest level and SO breed a plastic bastard race equal in all things who no longer aspire to real greatness.

What is needed are individuals who dream large - who strive to make those dreams real, regardless of the consequences. In short, a return of the conquering attitude. All that is great and worthwhile is built from the blueprint of inner vision, the greatest vision is conquest - of ourselves, of others, of what is still unknown. There are no limits unless we in weakness set our limits. We, today, need to rediscover the delight of discovery and conquest: of going where no one has been before, of being masters of our own Destiny by following our visions and instincts.

This is not easy. Let the weak, the scum, the majority huddle together in their quest for happiness and material well-being. Let them seek comfort in each other and ideas. Individuals are born from hardship - from the hardship of questing after a dream. Conquest and exploration bring a joy, and create a uniqueness, like no other - the joy and individuality of a god.

Seek to be like a god - that is the answer to the misery that is bred from morbid self-pity and smallness and a wallowing in abstract ideas - from the seeking after illusions like happiness and comfort and stupid ideas like 'freedom' and 'justice'. The only freedom is the freedom to dream and the freedom to make that dream real, just as the only justice is that which is within each individual: what they feel. Of course, the weak and the cowardly feel a different sense of justice than the strong - they call this 'law' and enshrine it within a church to their Gods of 'democracy' and 'equality', whereas the strong call their justice vengeance and honor, words which the majority fear or do not understand.

So what dreams are, today, fit enough for those who aspire to be like Gods? There are only two, as this century ends. And they are connected.

The first is to destroy those edifices which the cowards, the weak, the huddling majority have erected to defend themselves from the natural elite - those few who dare, who defy, who despise and are fearless and conquering in their defiance. To destroy those government forms, Institutions or whatever as a prelude to renewed creation: as prelude to the conquest of the supine masses and their world. To destroy all that has and does enervate - all that makes individuals slaves and seeks to stop their dreams. For the world and its peoples exist for the benefit of the natural elite - to be subjects, to aid them, to use the resources so that in time there is an evolution upwards, rather than downwards: an evolution toward still higher forms. But this has been and only can be achieved by the majority aspiring to emulate the deeds and daring of the few, of the natural elite - by the morality and vision of the few becoming the morality and vision of the many, not the other way round. This, naturally, means suffering - perhaps wars, perhaps great sorrows. But all that is great arises from suffering not softness. Once the vision of the few is defeated by the many, once their energies are redirected - once the dreaming stops and the aspiring ceases - then there is decline and sickness, of the spirit and the psyche. This can be put very simply: war and conquest and exploration are needed; when they stop, decay sets in, the scum come to the surface.

Thus, goals of destruction, re-construction and creation must be set - and striven for. This requires a new breed, a new elite nurtured by naturalness and instinct and visions. An elite which others see, and are afraid of. Such an elite may not be political - but if it was, so what? So what if it became labeled as extreme, if the vision behind it became to be called by some name or other! Labels, names - and indeed analysis of the political, social and intellectual kind - are games played by the weak, the cowardly, the sick and the scum. What matters is action, the desire to achieve, to become again fierce, tough, forbidding and thus real individuals who have broken the psychic chains of the majority. What is important is inner resolve.

These goals would naturally lead to that second dream, fit for a god: the exploration of Space - to break away from the smallness of this world and find new ones: to explore, to conquer, to challenge us to even greater heights of being, to reach the limits of our potential and thus become god-like in our unique individuality - a new species that spreads ever onwards and upwards, toward even more, for evolution is never done. The planets, the stars, the galaxies - with their visions, their richness, their splendors, await us: and it is up to us, each and every one of us, whether we reach them. We can begin that quest - or we can remain trapped in our own pettiness with our petty, pathetic concerns and outlook, on this small insignificant planet. Or we can take up the challenge of ourselves and our future and seek to be like Gods, and thus fulfill the potential latent within us.

The first step is to change ourselves - within, where it matters, and become strong in spirit and psyche: a warrior in outlook and intent. The second is to spread that change outward - to others and external forms, destroying and then creating. The third is to strive further - toward the fulfillment of our inner vision, on this world and on others.

Those who choose not to act have condemned themselves as failures.

Anton Long

VII

The Way of the West

Civilization requires an ideal of beauty and an ideal of Destiny - but above all it requires confidence. All successful civilizations possess an energy of directed will and when that will is no more - exhausted or squandered through material concerns - then the civilization declines towards its end.

The confidence and will of a civilization is usually expressed by the expansion of the civilization and derives from a belief in the natural superiority of the folk communities responsible for the creation of the civilization. Today, the civilization of the West is losing its will as its peoples are losing their sense of superiority. There is no longer in the societies of the West a direction of military expansion and conquest, despite the fact that our civilization should be at its conquering peak. There exists no one imperial goal consistent with the spirit of our civilization, and the majority of the peoples of the West have no notion of the Destiny of our civilization and no belief in the ethos which created and maintained the civilization.

Essentially, the origins of our civilization lie in the 'Dark Ages' and the early spirit may be said to be represented by the Norsemen - a conquering energy tinged with a sometimes tragic acceptance of 'wyrd' or Destiny.

The ethos of the West is a fusion of two elements: the restless, pioneering energy of the Norsemen and the practical inventive genius of Germanic and Anglo-Saxon tribes. It was this which gave rise to those attributes which are fundamental to the West and which distinguish the West: science (and the technology deriving from it) and exploration. This 'Faustian' ethos the desire to know and the desire to conquer - is contradictory to the religion that befell the folk communities of the West and which through its superstition and manic zeal held the Western spirit in thrall for many centuries.

Today - partly as a result of this religion - the West has become soft and decadent in spirit. Every society in the West is unhealthy. Health, for a civilization, is an attitude of mind: it is a desire to conquer. It rewards the able and daring - and such a civilization possesses a noble ideal to which its citizens may aspire. It values honesty and personal responsibility. In short a healthy society like the city-states of ancient Greece, or the early Roman Empire - takes as its fundamental ideal the warrior.

The 'ideal' made for the societies of the West today is either the satisfied family man with a few hobbies to squander his vitality and a secure contentment with his lot of luxury, or the disobedient, undisciplined, self-indulgent individual who is completely rootless and who is guided from one 'cause' or experience or fashion to another by powerful commercial or anti-Western interests. No where is there a place for the Western warrior - only professional armies who fight not for the ethos of the West, but for ever-changing governments intent on petty self-interest or commercial profit.

The way of the West lies in a return to the warrior ideal - an acceptance of its Destiny. That Destiny implies expansion of the West both over the Earth and out into space. Such an expansion involves conquest by Aryans using Western technology - the creation of a powerful Aryan Empire. This conquest implies the ruthless development of war as a tool of expansion and Empire: the harnessing of world resources and peoples for the benefit of the West. This will quite naturally mean the return of a warrior caste unhampered by sentimental notions and abstract ideas about love and peace. The harsh reality of Nature - which most people today in their stupidity think we have somehow 'conquered' - allows no other way. Either the West triumphs through military force allied to a belief in Aryan superiority, or the West will be destroyed by the creeping barbarism resulting from racial integration.

Civilization is a struggle - the triumph of a small elite who impose their vision upon those they defeat. To maintain civilization requires a constant balance between the terror of suppression (by the conquering, noble elite against the less noble majority) and the freedom of vision. We in the West have in our luxury and acceptance of anti-Western values forgotten the former. It is the warrior who can restore the balance.

The Destiny of the West is the New Order - the creation of a society where the noble ideal of the warrior caste is restored and where the Aryan has priority. This society can only be created by revolutionary means - by the destruction of the old order and by restoring the belief in Aryan superiority. The civilization of the West is the creation of the Aryan and to the Aryan and the Aryan alone belongs all the benefits of this civilization. The revolution which begins the New Order will be brought about by Vindex - the creative leader who embodies the Destiny of the West. With Vindex, a new heroic Age will dawn.

Ultima Thule 88

VIII

The Nazarene/Magian Ethos

The distortion imposed upon the Western aeon (and thus its associated civilization) is described as fundamentally Nazarene - this itself having its origin in the 'Magian' world-view. The Nazarene is only one outward manifestation of this view.

Recent manifestations of the same ethos include: the dogma of racial equality; the idea of 'democracy' and 'humanism'. Other related manifestations include political forms and ideas like communism (equality and Nazarene 'democracy' taken to extremes) and capitalism (subservience to dogma of profit and its associated ideas). In contrast, the Western ethos is Promethean (exoteric) or Satanic (esoteric) - self-overcoming, conquest, exploration and a pagan ecstasy in living. As with all civilizations, the ethos moulds the creative minority who provide the creative impetus (both 'artistically/technologically etc. and in terms of outward expansion) which undermines all creative growth - a civilization being the outward organic expression of the presencing of acausal energy (manifest via a nexion) in the causal (the 'world'), this organic growth being for convenience divided into four 'seasons' (Spring, Summer etc.) or nine parts, these re-presenting how the original acausal, aeonic, energy grows then decays in causal time. The creative minority translate this energy into practical results/forms/effects: and in general the 'masses' follow the leads given by this minority: in war, exploration, Art, politics, religion, social organization and so on. Mostly, the creative minority are unaware (not conscious of) the magickal form of the aeonic energy which (via archetypes etc.) motivates them to action/creativity, although some may have intuitive glimpses.

The ethos of a civilization is usually expressed in a sense of Destiny - a 'mission' which the founders of that civilization feel. This sense of Destiny may itself become enshrined in myths and legends and epic literature. (Examples: For the early Hellenic: Homer; for the Imperial stage of the Hellenic: Virgil's Aeneid; for the Japanese: Shinto; for the Imperial stage of that civilization: Bushido.) There is a corresponding belief in the superiority of the peoples of the civilization and their way of living - others are barbarians, infidels and so on. Without these beliefs in Destiny and superiority there is no forward momentum: no expansion of the civilization. All Art (literature, music etc.) follows the blood of conquest: it derives its original power and greatness from this momentum.

The distortion of the Nazarene has shifted the West away from its sense of Destiny and its sense of superiority, and this had led to a loss of the acausal energy manifesting itself externally (to accomplish via such manifestations the wyrd of the Aeon). Instead, there has been an 'inward turning morbidity' and well as the use of that energy to further Nazarene type goals.

Generally, manipulation of individuals in the West occurs on a large scale (a manipulation in favor of the Nazarene/ Magian ethos) - mostly by making those individuals subservient to Nazarene dogma/ethics/ideas mentally. (Note: whether this manipulation is consciously done - eg. by Magian 'adepts' or whether it arises as a consequence (unconscious) of the distortion of the energy/creation of Nazarene type energy by 'believers' is an interesting question which each sinister Adept must find his/her own answer to.)

This mental/psychic subservience should be obvious to all Initiates - for example, there is, both politically and socially, in all the countries of the West a consensus of opinion regarding racial matters - and in most countries this has assumed the rule of law. Thus, the dogma of racial equality is accepted by governments of all 'political' persuasions and to openly question it or its effects is generally seen as 'racial hatred' - an 'offense' punishable by imprisonment. Mostly, opposition to this dogma is regarded simply as 'evil'. The same applies to the sham of 'democracy'. The masses are and have been subjected to many and various propaganda campaigns regarding, for instance, the 'evils of racism' - hardly a week passes without some documentary, some film, some book, some article (and now, in schools, classroom studies) designed to expose the evils of racism. The more astute will realize that it is almost always 'white racism' which is evil - other types are hardly ever mentioned. The same applies to war and conquest - these are in themselves evil, but of course may be allowed if by war Nazarene ideas can be made to triumph. Thus the espousal and acceptance of 'peace' as a goal - when any healthy civilization sees war, conquest and Empire as not only goals but also necessities. And all in the service of the Destiny of that civilization.

Basically, the Destiny of the West was and is Imperium: the final stage of which would be conquest of the Solar System and Space. However, the distortion has made this unlikely, due to the sapping of Western spirit/elan by Nazarene poison. It is highly likely that fulfillment of Western Destiny would imply the acceptance, by the peoples of the West, of the superiority of themselves and their civilization over other 'barbarians': and this because such beliefs supply the impetus necessary to conquest and Empire. These beliefs are now mostly unacceptable to the majority, so removed have the masses become from their basic instincts.

There is another and vital element in this manipulation of the Western psyche by Nazarene/Magian forces - and this is the guilt induced among the war-loving peoples of Northern Europe about a certain event alleged to have taken place during the Second World War. Seen in esoteric terms, National-Socialist Germany was a practical expression of Satanic spirit: led by someone who was able (either intuitively or via guidance) to utilize acausal energy and 'earth' it to achieve political goals. Viewed in terms of raw acausal energy, NS Germany was a burst of Luciferian light - of zest and power - in an otherwise Nazarene, pacified and boring world. This State was thus a direct threat to Nazarene power/dogma/ideas. In the war that was fought, NS Germany was naturally regarded as 'evil' and had to be totally destroyed. Further, it was quite possible that, had NS Germany won, a Western Imperium would have become a reality.

Further, the very idea of National-Socialism was an effront to Nazarene domination and had to be destroyed - uprooted from the psyche of the West. In order to do this, a new myth was invented, and this myth with its associated guilt-complex made the resurgence of that idea unlikely. This myth was the 'holocaust'. (Note: Discussion of this myth - and the fact that scientifically the events described therein are impossible - is interesting but outside the scope of this study.) What applies in the West regarding racism applies even more so to this myth - to disbelieve this myth is actual heresy: a heresy actually punishable in many Western States by imprisonment. There is not in any Western State any discussion of this myth: it is not tolerated, and anyone who 'blasphemes' is subject to physical and mental harassment ('re-educated') and overt physical terror. All of these things are naturally justified in terms of 'humanity', 'peace' and so on.

An understanding of this myth is necessary for an understanding of the present position of the Western Aeon and its civilization, as well as offering up possibilities regarding the use of acausal energy to bring about changes within the present Aeon and/or create a new aeon.

Quite simply, the vast majority have been and are being manipulated by forces (in terms of ideas/dogmas/archetypes) of which they are unaware, and it is necessary for Initiates of the sinister traditions to be aware of how, and why, this is occurring. This awareness is totally a-political (a-moral) and such a perspective must be achieved if aeonic energies are going to be used and controlled by Initiates. Of necessity, this awareness (as explained here) is secret (under present 'political' conditions at least) because (a) it is easily mis-understood by non-Initiates (and indeed some Initiates) as forming a 'political stance' or view, and (b) revealing this understanding renders those involved to harassment and 'public'/media scrutiny and by association 'dis-credits' the essence of the sinister tradition (as a way to enlightenment).³

It is important to understand that such political beliefs - e.g. racism, NS - which might do and sometimes in the past have expressed aspects of Western destiny, are, from a magickal esoteric point of view merely means: i.e. vehicles or forms to achieve specific magickal goals. Their objective truth and their morality is irrelevant - and this applies equally to the future use of such outward forms, should such use be considered a useful means of channeling acausal energy to achieve a specified goal.

All practical forms - of whatever political hue or social orientation - are chosen and used on the basis of practicality and temporal suitability. In the case of NS, this political form was considered by some LHP Adepts to be an ideal vehicle for achieving goals broadly in line with Western wyrd. These Adepts considered the achievement of Western wyrd (manifest on the practical level as Imperium) a necessary prelude to the practical realization of the 'New Age' with all that this New Age implies in terms of genuine individual freedom and enlightenment. They considered the conquest of Space by the Imperium would give rise, after the fall of the Imperium (about 450 years after its beginning) to divergent forms in the new colonies, such forms being the basis for the New Aeon: and eventually the emergence of adept-like understanding on a societal level.

Thus it can be seen that one 'archetype' which expresses aeonic magick is the Master or Mistress unemotionally assessing Aeonic energy and trends and then rationally making a choice of means to achieve a particular aeonic-type goal. This choice involves planning, on the basis of understanding current aeonic energies/forms/distortions and assessing how the practical means chosen can be energized with magickal energy as well as how those means can be 'archetypally embodied' to assist psychic change among the masses. The choice of goal, and means to achieve it, lies entirely with the Master or Mistress.

ONA – Temple of Chaos

³ Seen in its proper context, all this (the forms of the distortion in the present century; use of a political form for sinister ends) is really only an obscure footnote in Aeonic history.

IX

Satanism and Race

The purpose of this MS is to explain traditional Satanism in relation to "race" since it is an unfortunate fact that most non-Initiates of this particular Left Hand Path reveal a total lack of understanding of the topic, and see the use of a particular tactic by traditional Satanists as a part of the Satanist 'world-view'.

The fundamental strategic (or 'long-term') aim of Satanism is to elevate the consciousness of all individuals [Regardless of race] to at least what is now described by 'Adept consciousness': i.e. to liberate the individual, internally and externally, and so create a new type of human being - someone who has achieved the next stage of our evolutionary development. The way of traditional Satanism - its rituals, techniques, ordeals and methods - is a means to enable the development of this liberation within the individual. However, this way requires commitment and a self-effort over many years.

Further, traditional Satanists do not believe that the way itself can be made any easier - that is, there are no 'short-cuts' to achieving real Adeptship and beyond. It is not a question of someone accepting a dogma, of being 'converted' to a religion, or of simply performing magickal rites. It is a complete change of one's way of living, a total rejection of the many presently existing structures and forms which stifle our potential and which hold individuals in thrall, often unconsciously. In brief, Satanism is revolutionary.

Because of this, the achievement of the ultimate Satanic goal or aim will take a long time - many centuries, if not millennia. Satanists are both pragmatic and rational: they have studied the processes of evolutionary change as these relate to individuals and have devised means to aid the achievement of the ultimate goal. They know the realities which pertain, and their assessments of means or tactics are practical. They eschew the mystifications of most of those Involved in Occultism just as they are not dreamy idealists who trust in some 'ineffable' law or supra-personal entity/Being to do their work for them. They are practical, calculating and if necessary ruthless.

The reality is that Aeonic energies - i.e. that 'force' which creates an evolutionary development of consciousness - are presenced, on Earth, via a specific aeonic civilization. That is, that such evolutionary change is achieved by means of such a civilization. At any one Aeonic period (which lasts from between one to two millennia) only one such civilization exists and is creating large-scale evolutionary change. When that civilization declines (when the Aeonic energies of the particular Aeon are waning) there is presenced another type of Aeonic energy, which thereafter gives rise to another aeonic civilization, and thus further changes.

Presently, the civilization is the 'Western' or Faustian one, and this civilization, like all aeonic civilizations, should end in Imperium. This Imperium is part of the evolutionary process of change. Such change occurs mostly by the majority within that civilization being motivated (unconsciously) by the ethos or Destiny of that civilization - i.e. they create change without being consciously aware of what they are doing. A few individuals know what is actually occurring - i.e. they have an understanding and insight greater than the majority. These few are the genuine Initiates of

esoteric traditions. This knowledge gives them a certain power - for they can use it to produce changes according to their desires/aims. In effect, they are the secret guardians of evolutionary change.

Hitherto, aeonic change has been natural - a process of organic growth. With each aeonic civilization, there has been a slow evolutionary change toward greater consciousness and thus individual growth. But this change is very slow, and only a minority have achieved any real progress in terms of achieving the potential inherent in us all as a species.

Genuine esoteric traditions are a means of making this change more widely available, of *consciously* altering, speeding-up, the natural process of evolution. This process of change, is not, however, linear it is often of the "two steps forward, one (sometimes two) steps back". And, furthermore, it is finely balanced-it can easily turn into a regression.

Satanism understands the archetypal symbol of 'Satan' as the archetype for positive evolutionary change. However, the present aeonic civilization, the Faustian or Promethean one (or, esoterically, the Satanic one) has suffered a distortion of its ethos or Destiny. In the simple sense, the civilization has become ill and a consequence of this is that its Imperium is unlikely - that is, the evolutionary change which that Imperium would have provoked is unlikely to occur. One of the most significant changes caused by the Imperium would have been the colonization of outer Space and thus the creation of entirely new societal structures.

The sickness of the civilization may be described, in simple terms, as a return to a restrictive dogmatic view of the world - and one which has undermined the Destiny of the civilization. One facet of this dogma is the Nazarene religion and those social and political forms which derive from it. Again expressed simply, this sickness undermines the vitality of the peoples of the civilization - turns them away from external achievements of an Imperium type, such as exploration and conquest of new environments, and instead towards themselves. The outer world is forsaken for the problems of the inner.

Traditional Satanism regards the achievement of a Promethean Imperium as a step toward achieving the ultimate Satanic goal. After that Imperium, not one but many other civilizations would have arisen due to the expansion beyond the confines of the Earth. The ultimate goal would have perhaps been realizable within a millennia.

To achieve Imperium, there has to be within the majority of the peoples of the civilization, a sense of Destiny - they are vitalized by that Destiny. At this stage of our evolutionary development, the majority are still in thrall to archetypal forms - they are still motivated unconsciously, still not totally aware. That is, they are still not whole, unique, individuals. They are part of the wyrd of the Aeon and thus the Destiny of the civilization. This is the reality. Imperium cannot be created by words - by rationally convincing others; by simply believing in it. It is created by numinous action among the majority - by that majority being led by a charismatic minority, and in by individuals of charisma who believe they have a Destiny. In effect, these charismatic individuals embody the Destiny of the civilization itself. They embody the unconscious hopes and aspirations of the majority.

At this stage of evolutionary development, this Destiny must and can only be *in its origins* a racial one: derived from a sense of superiority, an *instinct*. It cannot be derived from abstract ideas - they are dead, and while they may sway a few, they can never persuade the majority and enable that majority to excel and so create something far beyond themselves.

This is the practical Satanic assessment. To create Imperium - which of necessity means countering the sickness of the civilization - it is necessary to give practical form to certain powerful instincts. It means using the peoples of the civilization as instruments for Aeonic change. It means returning them to what would have been the natural outcome of the civilization had not the majority of them fallen prey to the sickness. In brief, it means a resurgence of a sense of racial superiority within Europeans - and the creation of societies which embody this belief. It means racial separation in order to give a sense of Destiny and thus vitalize the majority.

This, however, is a tactic from the Satanic point of view - a means to achieve Satanic goals, via the Faustian/Western/Promethean/Satanic civilization. At this moment in time, only this civilization with its technology, is capable of achieving the goal of colonization of outer Space - this technology has to be vitalized by a sense of exploration among the majority.

Thus, Satanism, as part of its sinister strategy, may encourage those forms/beliefs/groups and so on which express this type of Imperium. For instance, present-day 'extreme Right Wing movements'. In this, Satanists are being sinister - they are not expressing or supporting such views, as 'racism' for instance, because they believe them, but because they know those views may or will aid their Satanic goals, in particular by countering the Nazarene sickness of spirit.

Thus, one thrust of Satanic action, in the real world that is, of what Satanic Initiates do to presence the dark forces - at this present time is to aid the creation of such an Imperium and create world-wide conditions which would enable its aims to be fulfilled (e.g. in terms of strategic alliances with other countries not part of the Imperium).

This Imperium, however, will not be a purely aggressive one which seeks the destruction of other, non-European, races. Rather, it would seek - once its own structures were secure to encourage other races to exist and flourish within their own nations, and then ultimately, a Federation of such nations (all of whom respected each other) to enhance the goal of Space exploration. That is, the world would be re-organized on the basis of strong, independent racial States - there might, for instance, be the creation of a Black America, occupying part of what is now the USA. This re-organization is based on the realities which exist in the world now. It is a solution to the problems which if they are not solved in this way will ultimately lead to a severe evolutionary downturn.

Hence, another thrust of Satanic action, in the real world at this present time is to aid the creation of such States based on race - e.g. they may be support for 'Black Muslims' who desire a separate nation in the USA and elsewhere.

This outline of global Satanic strategy is of necessity brief and somewhat oversimplified. But it should enable the tactics that are sometimes used to be understood in context. Of necessity, these tactics are sinister - they may provoke or cause strife; possibly violence; perhaps death; sometimes 'law-breaking'. Often, the tactics are revolutionary. But they are all means, to achieve Satanic

goals, and Satanists using them - or influencing others to use them - know what they are doing. They understand the strategy, the ultimate goal, and by so acting in the real world they are being Satanic.

Genuine Satanism means this change in the real world; it means Satanists actually acting to achieve things. Perhaps getting blood on their hands either directly or indirectly. Pseudo-Satanism means fantasy: role-playing; taking up 'ethical' positions one actually believes in. Genuine Satanists are a-moral.

Satanism accepts the reality as it is - and then uses that reality to re-structure it, to change it, in accord with its sinister aim. The reality of race, of instinct, is as it is - it can be *used* to achieve things. Others impose projections onto the world - they wish and need to believe that things are other than they are: that individuals are other than they are. They are hopelessly idealistic, unbloodied by the realities of the world. In short, they do not understand *power*. Satanists, on the contrary, know how it really is in the real world.

Thus, racism - whether White, Black or whatever - is a means, a tactic used by Satanists to achieve first a European Imperium and then what is beyond that Imperium - a Federation of strong, independent countries whose goal is to continue the Space colonization that the Imperium began. Thereafter, there is a new Aeon, in reality, and a multitude of new aeonic civilizations - and thus the achievement of the ultimate Satanic goal. Of course, all this means struggle, conflict, wars, deaths, upheavals, over decades and centuries. That is, the presencing of the dark forces to achieve something evolutionary.

The reality behind these tactics is Aeonics - which is a means of rationally understanding the seemingly complex processes of change from Aeons to civilizations to societies and thus to individuals. Aeonics is an esoteric knowledge, and one which is increasing as new insights are gained.

ONA, 1991eh.

X

Satanism - Or Living On The Edge

Genuine Satanists are at the sharp end: they act. They strive for and implement their personal Destiny and they work for the fulfillment of sinister strategy. That is, by their lives, by their ways of living, they actively aid the creative forces of Darkness. Or, expressed another way, they do the work of the Prince of Darkness.

In contrast, the dabblers, the pseuds, keep themselves secure in their imaginary and fantasy 'Satanic' worlds - with correspondence, meetings, conclaves, discussions; with performing and writing/reading about worthless Occult rites; with their babbling about their pseudo-mystical fantasies.

A Satanist will be living Satanically - and will therefore be dangerous, in the real world. They will do Satanic deeds rather than just talk or write about them. He or she will be, for instance, disrupting society in a practical way, or working to actively create a new, revolutionary society which is more Satanic. They might be real heretics - fighting against the State either politically or via armed warfare if that State (as most Western ones do) upholds the Nazarene sickness of spirit (evident in modern political ideas like 'liberalism' and 'humanism' and 'equality': the triumph of the worthless at the expense of the noble). Or perhaps they will be aiding the collapse of such a State, and fostering a reaction, by morally undermining it, for example by dealing in drugs or pornography. Or maybe they will be teachers in influential positions, subverting others in secret towards Satanism or those transient forms Satanism often assumes to gain control and influence. Or they might be actively culling the worthless, the scum - by being a vigilante, or a zealous, honorable Police Officer ...

Whatever, they will have a direction, a purpose, an intent which goes beyond the edification of their own ego. They will be working to achieve something great by virtue of which they can excel in their own lives and thus really live to the full. They will be developing and using their potential, their skills - and thus exulting in life, in overcoming challenges. They will be contributing towards their own evolution and that of existence itself because they are harnessing in a practical way the darker forces.

This direction, purpose and intent is Satanic strategy, or Aeonics. A rational and thus conscious understanding of those forces which shape and change evolution and the forms assumed by sentient life from individuals to societies to civilizations and Aeons.

It is this sinister or Satanic strategy which makes genuine Satanism what it is, and it is knowledge and understanding of this strategy which marks the genuine Satanic Initiate from the imitation.

A Satanist not only acts in a certain way - achieving things in real life - but they **know what they are doing**; they possess **perspective**. An Initiated knowledge. This 'knowledge' is not primarily of the pseudo-mystical kind, to do with rituals or other Occult workings/techniques. Rather, it is primarily concerned with how and why certain things are as they are, and how those things can be

altered or changed. In essence, it is about how cosmic forces interact with and change/evolve life - about the mechanisms by which Aeons, civilizations, societies and ultimately individuals grow, are or can be influenced and changed.

In the past few decades, many professedly Satanic organizations have arisen, and some have propounded various aspects of the genuine Satanic world-view. But almost without exception they have shown themselves to be lacking in real esoteric knowledge - i.e. Aeonics. Quite often, someone from one of these organizations will 'sound-off' and reveal their ignorance, particularly concerning the actions of real Satanists in the real world. For instance, it has become fashionable in these pseudo-Satanic circles to castigate individual Satanists, or a Satanic group, if that individual or group becomes involved in Politics - particularly if those Politics are on what is often termed the 'extreme Right'. What the ignorant writers and/or speakers in question have not understood, is that such political action is chosen Satanically - to achieve things, both for the individual(s) concerned and for Satanism in general. That is, those who are so involved are so because they are consciously and with ruthless determination aiding the sinister dialectic: i.e. Satanic strategy. They are living on the edge - causing and aiding change/disruption in real life.

The ignorance of the pseudo-Satanists is revealed in another area - ethics. There is not and cannot be any such thing as Satanic ethics. What there are, are means to achieve Satanic goals and the means are a matter for the individual Satanist striving to achieve those goals. That is, it is for each and every Satanist to decide, for themselves, what is or is not acceptable. This is so because Satanism, in essence, is individual - it is not, nor can ever be, religious in any way. Those who believe Satanism is or should be religious, do not understand Satanism at all.

As I have written and said many times, Satanism is an individualized defiance and affirmation: one of the fundamental aims of Satanism is to produce or develop proud, strong, unique, individuals of character who possess 'spirit' or 'elan', and who possess insight and genuine esoteric knowledge. The aim is not to develop subservient, obedient, sycophants who cannot think for themselves. Satanism aims to develop the instinct and judgment of each person - and Satanists are critical, aware and capable of assessing things and situations for themselves. Or rather, they will be, after appropriate training/guidance. I make no apology for repeating yet again the statement that the religious attitude is anathema to Satanism: Satanism is a rebellion against the religious, dogmatic, instinct. Satanism shuns obedience to a self-appointed authority; it despises the very idea of a religious 'mandate' and it does not idolize anything - not even the individual Satanists of distinction. Satanism is at the very edge, the frontier, of conscious understanding and knowledge and Satanists are the ones who try and often succeed in extending that frontier - in bringing more of the cosmos into conscious awareness and thus **control**. They dare, defy, are heretical, possess the courage to dream and make their dreams of Destiny real.

Because they know themselves, others and the esoteric workings of existence, they are in control, masters. They effect change. And they acquire all these things because they possess perspective, a perspective whose foundation is Aeonics.

What, then, is Aeonics? It is an esoteric understanding, and an understanding which in these times of overt and covert Nazarene domination is heretical. It is a knowledge of the processes by which Aeons arise, change and are replaced by another Aeon, and how the creative energies of a

particular Aeon are made manifest via a civilization and thus the societies within that civilization and the individuals within those societies. It is also a knowledge of how all these various **forms** (or causal structures) can be changed - by esoteric or magickal means, and by more practical means.

On the purely individual level, Aeonics shows and describes how the psyche/consciousness of the individual is influenced, both directly and unconsciously, and how that individual can be changed or controlled. One form of such change is esoteric development - i.e. the techniques and so on, magickal and otherwise, by which the individual can achieve Adeptship and beyond. One form of such control is via archetypal images.

In simple terms, an Aeon is an expression of evolutionary change. In esoteric terms, it expresses how the acausal intrudes upon, and thus changes, the causal. For convenience, the causal may be described, here, as the 'everyday' world - the world of linear time (past, present, future) and three spatial dimensions (height, breadth, width); the world wherein we live out our lives. The acausal may be described, again simply and for convenience here, as the creative energy that drives evolution - i.e. Satan.

A civilization - or more accurately, an Aeonic civilization - is how Aeonic energy, or the acausal, is ordered in the causal - i.e. an Aeonic civilization is how change is produced in the causal. Within each such civilization there are societies, and within each society, individuals. All civilizations, Aeons and individuals are examples of organisms - they are born, change and they die (in the causal, at least). These varying organisms are born, change and end in certain ways, and these processes can be studied and thus understood. This understanding gives the means of control.

Aeonic civilizations are regarded as being tied to, or part of, a particular Aeon, and each Aeon represents a change in our evolutionary development. Thus, each Aeonic civilization represents a significant step in that development: the invention, discovery of significant things, and the development of a greater understanding - of ourselves and the cosmos.

The first Aeon is called the Primal and is dated from around 9,000 to 7,000 BP [where 'BP' represents Before the Present: i.e. c.1990 eh]. Each Aeon, for classification, has a name and is associated with a specific geographical area, a symbol and a 'magickal working' - or how the acausal energy was perceived/understood then. All Aeons, except the Primal one, are linked to a named civilization. Further, each Aeonic civilization possesses an ethos or sense of Destiny. Aeons and their associated civilizations are listed below.

Of course, there are other civilizations - but Aeonic ones are the most significant ones because they produce significant evolutionary change by virtue of being a nexion, or nexus, for acausal energy - i.e. one may consider them, in magickal terms, as giving form directly via their structures and peoples, to acausal energy. Other civilizations are linked to or derive from, these Aeonic civilizations and while they may have in some way contributed to some evolutionary change (e.g. in terms of invention/discovery) that contribution is much less than for Aeonic civilizations.

Aeon	Magickal Working	Aeonic Civilization	Aeonic Dates
Primal	Shamanism	--	9,000 - 7,000 BP
Hyberborean	Henges	Albion	7,000 - 5,500 BP

Sumerian	Trance; Sacrifice	Sumerian/Egyptiac	5,000 - 3,500 BP
Hellenic	Oracle; Dance	Hellenic	3,000 - 1,500 BP
Western	Flitual	Western	1,000BP - 500 AP

It should be obvious that the esoteric 'symbol' of the Western Aeon is "Satan" - i.e. Nazarene religion/ethics/forms area distortion of the Western Aeon. The exoteric expression of the Western civilization is Science & Technology: the desire to rationally discover and to exercise control over the environment via technology.

All Aeonic civilizations end in Empire, and this Empire or Imperium lasts for around 390 years. The ethos of an Aeonic civilization is mostly manifest to (non-Initiate) consciousness via archetypes and a Destiny. These archetypes and this Destiny are different for each Aeonic civilization. The Destiny is of ten enshrined in a literary/poetic/saga-like form, and this form, for nearly all such civilizations is of the 'hero-motif' type: the successful response of a hero or heroes to a challenge or series of challenges. For instance, the Hellenic form was Homer's Iliad and Virgil's Aeneid.

The present Western civilization is at the stage where it should be entering its Imperium (c. 1995-2385 eh). However, the natural archetypes of the Western civilization have been mostly transplanted by alien Nazarene ones - and its sense of Destiny almost lost due to Nazarene ethics and social forms.

As each Aeonic civilization enters its Imperium, the energies of the next Aeon are or can become manifest, via a nexion or 'Gate' (or "sacred site") which channels acausal energy into causal forms. The next Aeonic civilization follows after three to four centuries - i.e. it takes that length of time for the Aeonic energies to effect large-scale changes in the acausal. Or rather, it has, until now.

This brief and simplified description of Aeonics allows sinister strategy to be understood. Aeonics describes what has and is occurring in those forces that do mould and have molded individuals still in thrall - i.e. non-Initiates. The knowledge gained brings a genuine understanding, a perspective. It enables effective sinister magick - it enables the Satanist to act, in the real world, and produce effective changes. To really live - to play at being god: i.e. to be like Satan.

It is a fact that most magickal acts are useless - they achieve nothing, except perhaps self-delusion. (Some may achieve a few, external, results edifying to the ego.) And they are useless because few really understand what they are doing. They evoke long dead 'magickal' forms from past Aeonic civilizations - or rather try to; they prat about with archetypal energies they do not understand. They confuse the forms and try to use some from one Aeon and some from another. Or they try and create their own. Or they are fundamentally so esoterically ignorant that they are infused with pseudo-mystical garbage and fanciful 'aeons' and extra-terrestrial beings and/or diabolic entities from obscure and worthless mythologies.

The Satanist, having access to the real esoteric tradition, can work both personally and Aeonically.

Personally, it means working with the energies/magickal forms of the present Aeon as those energies/forms are. It means eschewing the distortion which has so affected the Aeon and its civilization. One aspect of this distortion is the 'Qabala'. Thus, any "Satanist" who uses any of the forms or symbols or whatever of or deriving from this Qabala is aiding the distortion and thus in effect undermining Satanic energies/values. That most "Satanists" cannot see this, just shows their lack of real esoteric understanding - i.e. their lack of a genuine Satanic Initiation.

One magickal form of the genuine Western tradition, is the Septenary. Another is the understanding as 'Baphomet' as one name of the dark goddess - the Bride, Lover of Satan. Yet another is the knowledge of the real origins of both the word and the form of 'Satan' - from the Hellenic, to which the Western Aeonian civilization was loosely affiliated in its origins and growth, and from which certain esoteric traditions survived. [The derivation of the word 'Satan' is from the Greek "aitia" meaning 'accusation'. It became the Hebrew Satan, whence also (Sh)aitian.]

On the Aeonian level, the esoteric knowledge of Aeonics means the Satanist can judge what to do, and act both in the magickal and the practical sense.

Aeonics shows that there has been and is a distortion in the Western energies, and that, given no distortion, the Destiny of the Western civilization was Empire - i.e. the triumph of 'Satanic' values on a world-wide basis for the benefit of an elite within the Western civilization. Aeonics also shows that it is possible at this moment in time to create a nexion and thus draw forth the energies of the next Aeon - to effectively create the next Aeonian civilization.

Thus, effective courses of action are: (a) aiding the creation of an Imperium; (b) countering the distortion in order to introduce new forms/energies; (c) opening a nexion and thus aiding/creating a new Aeon, consciously. [Heretofore, most Aeons have not been created via magickal intent because the knowledge to do so was lacking.].

All of the above mean changing evolution - societies and individuals - on a significant scale. (a) involves disrupting present societies magickally and practically and aiding Imperium-like forces; (b) involves countering the Nazarene forms and those allied to it, and creating new forms and presencing them via individuals/groups/society etc. All involve aiding Satanic forces - e.g. spreading Satanic ideas esoterically and exoterically; aiming to become/guiding others to become Adepts of Satanic traditions. All involve action in the world.

There is much more to Aeonics, and esoteric tradition, than this. But sufficient has been described for the real essence of Satanic living to be understood.

A Satanist has a desire to excel - to effect changes; to be significant. They are not content to just live, to just survive. The perspective of Aeonics provides an intent, a purpose, by which they can achieve not only self-excellence but also change existence - fulfill or aid the sinister dialectic. They can help to build an Imperium, where Satanic values can be realized and where combat, war, conquest and exploration can make strong and extend the frontiers, take evolution to its limits. They can ruthlessly undermine and destroy and so aid a change. They can work works of genuine sinister magick and so influence others, create new structures and archetypal forms, and kill and

then dismember the corpse of the Nazarene, exultant, as they revel in their mastery... They can, in brief, fulfill a real Destiny.

Meanwhile, the pseudo-Satanists can continue playing their pathetic games and fawning on one another, achieving nothing in the long-term and probably nothing in the short-term either. They can continue imbibing the drug of delusion, and so waste their life.

Everyone has a choice - only the gifted choose wisely.

ONA, 1991eh

XI

The Homocentric Syndrome - And Its Cure

It is obvious to anyone of any sagacity (and that, today, means a very few) that a disease has come upon what is often called 'Western civilization' just as it is becoming obvious that the term 'Western civilization' should no longer be applied to that higher civilization born in the Dark Ages and which is said to be possessed of a 'Faustian spirit' or "soul".

The term 'West' has become identified with the materialist 'culture' spawned in the last century or so and which has possessed Europe, America and the other outposts of what once were European colonies. Part of this 'culture' is adherence to what is called 'democracy' and profession of what are essentially 'liberal and humanitarian' sentiments. The 'West' is no longer understood by the majority of Europeans or those of European descent as the 'civilization' that gave rise to Copernicus, Beethoven, Robert Falcon Scott, Werner von Braun - or to the conquest of the world by Europeans for their own benefit, or to the exploration of Space. Rather, it is understood as the provider of a comfortable and material life-style, and the adoption of certain political forms and ideology. In the same way, the term 'Western' has become a derogatory one in a number of non-European countries and refers to the consumer-industrial-military system exemplified by present day America. For these reasons, it has now become necessary to make a distinction between the 'Faustian civilization' and what is known today as 'the West' - for the two are not the same.

Indeed, the West of today is sick and ailing, having fallen victim to the homocentric syndrome. This is both a pattern of recognizable behavior, and a group of symptoms. The behavior is evident in most specimens of 'Western man' and 'Western women' - a certain weakness of spirit, a desire (sometimes grasping) for security, peace, harmony and material possessions, and a liberal attitude to living and others. The best specimen of these behavioral trends is 'the politician', and some of the worst excesses are evident wherever 'Western tourists' are gathered to pursue their pleasures in other peoples countries. The disease symptoms include enslavement to a certain set of ideas and an almost pathological hatred of anyone who expresses pride in the racial achievements of Europeans or in actually being proud of being European in race (an associated symptom being encouragement of racial pride among all non-Europeans).

This syndrome is called 'homocentric' because it has a common center - a common area from which the afflictions derive. Whether this center is somewhere in the 'real' world (for example, a certain distinctive people who now have their own country) or whether it is seen as metaphorically existing as a common root which has grown many branches, is immaterial to an appreciation of its consequences (the common root being the doctrine of the Nazarene). These consequences include the material desire mentioned above, an 'inward-turning' morbidity and the making of certain types of person: the undisciplined, selfish misfit, the zealot (political, religious and social) often consumed by a desire for abstract goals like 'Justice', 'Freedom' and 'Equality', and the intellectual. The former is not especially 'Western' - but has proliferated in the countries of the 'West' due in part to the existence of the other two types: he or she being either the cowardly type who congregates in groups and is essentially characterless or the emotionally crippled individual who indulges themselves (criminally or whatever) undercover of that anonymity which Western cities and life in general makes possible.

The syndrome has produced the present rotten state of the 'West' where dishonorable scum breed and are bred in profusion and where 'Faustian' values are ignored and what is 'anti-Faustian' championed - where the majority are so enslaved mentally that for most purposes they cannot really be called 'Faustians' or even 'Europeans' since by their ways of living, activities and subservience to all that is anti-Faustian and anti the preservation of the racial identity of Europeans, they contribute to and encourage the decline.

What, then, can be done? There are really only three possibilities. The first is to try and win over to Faustian ways by means such as direct and indirect political action a majority in one or more European country or countries (or in those countries deriving from European civilization - such as America or Australia) and thus establish a pro-Faustian State. The second is to gradually establish the basis for future control by means such as social, 'philosophical' and 'religious' agitation (ie., by spreading Faustian ideas and ways of living via such external forms). The third is to accept the decline and await the downfall of the 'West' - preparing to start again with the creation of a new civilization some time in the future, and actively helping to hasten that decline: creating an elite (physically, mentally and psychically) to become the rulers when decline becomes chaos and only the strong will win.

All these options could succeed, as will be explained. But first it is necessary to outline in general terms what will occur. Those few who understand the nature of the Faustian civilization will understand also that - left to itself - it would have ended in Imperium and that this Empire, because of the nature of the Faustian spirit (exemplified by science and technology), would have taken us beyond this Earth to colonize the planets of this and other star-systems. This Empire would have lasted about 390 years and then, like all Empires, would have fallen - and a new civilization would have been born. However, because of the 'Galactic' nature of the Imperium, this would be very different from what had gone before and would have been less of a conventional 'fall' than the germination of many and diverse seeds planted on various other worlds: the beginning of a whole new chapter of evolution.

However, the Faustian civilization became diseased - suffering a 'distortion' of its spirit or ethos. The result will be the triumph of what it is convenient to describe as the 'Magian' - the use of Faustian technology, inventiveness and peoples to bring about a "Messianic" dream with the subsequent decline into chaos and a new 'Dark Age' where tyranny exists in an overt way, as it does today in a covert way regarding Faustian ideals and certain facts of history which are suppressed and certain views and ways of living made illegal and criminal. [Those who understand will know what is meant here.]

Despite the decline, it is still possible, using political means, to create a Faustian Empire. This requires a 'Caesar-type' individual who, using personal charisma and political skill, brings a Faustian-inspired political movement to political victory in a particular country. This option, however, while possible, is not likely - it requires the appearance of an individual who embodies the true Destiny of the Faustian civilization, and there are no indications that such a person exists at this moment in our history. What seems more possible is that such an individual may arise in those times to come (and which are quite near) when the infrastructures of the 'West' begin to collapse under the weight of the decay which their own policies have created and before the 'Magian' tyr-

anny becomes established overtly. [The 'time-window' here is of the order of a decade – 'seize the chance!' will then be a necessary slogan for those involved in direct action.]

The second option is basically infiltration of existing structures by a concerted campaign - and the spread of Faustian ideals by whatever means are useful and necessary, all with the intention of creating in the not too distant future a basically Faustian power structure. This requires two things: a commitment (of the revolutionary type) and the formation of dedicated groups whose activists seek similar goals in short, a type of political or 'religious' faith aiming to undermine society and create new structures. Such a faith will not just 'arise' - it has to be created, probably by a charismatic individual or individuals who have a sense of Destiny and who feel compelled to re-structure society in favor of Faustian ideals. To achieve anything, such a 'faith' would have to be basically racial - i.e. dedicated to the welfare, rights and aspirations of those of European descent (i.e. Aryans), for only such sentiments express or can express in a practical way the essence of the Faustian ethos. Given this expression, and given the dynamism which a religious form possesses by its very nature, success could be achieved within the space of several decades.

The third option is rejection of practical attempts at reform or change - for at least many decades - and, instead, the creation of a small elite who distance themselves from 'society' by creating a way of living which is authentically Faustian and which poses no direct threat to the infra-structures which are or will become anti-Faustian. Such a way would keep alive the traditions and aspirations of Faustian culture and civilization and would enable a new civilization to emerge after the fall of the present one.

It should be obvious that all three options are required to cure the sickness - that all should be striven for by those who understand, if only in an instinctive way, the decline that has come upon us. There should be interchange and interaction between the three: a developing dynamic or imperative which possesses its own momentum and once begun cannot be stopped. Further, each option is suitable for a certain type of individual - and thus the three utilize the potential that is present within our peoples. They also explicate in a practical way that threefold character which our former religions and ways of living have always recognized: the warrior type (here battling for political power), the cultivator/yeoman/settler type (here creating a community living in an authentic Faustian way) and the priest/shaman type (here agitating for a religious Faustian form).

This three-fold attack cannot fail to succeed.

APPENDIX

Copula cum Dæmone

Or

A Summer's Tale

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I

Richenda was happy. The coven were already dancing inside the circle of stones and she could see their black robes silhouetted against the dawn sky. For several minutes she lay still on the ground, despite its coldness, while - her Magistellus circled around her holding the sacred dagger and her coven chanted their slow rhythmic chant: 'Veni omnipotens æterne diabolus!'

Then she was on her feet, wresting the dagger from Paul's hand. He tried to resist, but she was too quick and agile and as he turned she tripped him. He fell to the ground where four of her coven pinned him down while she, smiling, bared his chest and cut a sigil into his flesh with the tip of the dagger.

The sight of bright, fresh blood brought a sigh to the coven and Richenda began her chant: 'Suscipe, Satanas, munus quod tibi offerimus, memoriam recolentes Atazoth!'

She raised the dagger but there was a shout and then another and she looked up to see several men running toward them along the rutted track to the stone circle.

Richenda, as befitted a Mistress of Earth, did not panic.

"Someone," she said calmly, "has betrayed us." She looked around, then stared at Paul, who turned his terrified gaze away. "Ne pavætis," she said, mocking him, "ista est illuuiio."

She stood up, and the eight women of her coven gathered behind her. "We shall meet again," she said to them, "as planned."

She did not run with them or even after them as they ran toward the shielding cover of the forest which covered part of the lower slope of the hill. The stone circle stood on the almost level ground that made the top of a hill and while Black Hill was neither the highest nor the most scenic of the many that covered this corner of the Welsh Marches, it was isolated, the overgrown wood which led down to Worm Batch valley providing an excellent route of escape.

The men did not follow Richenda into the darkness of the trees and she hid the dagger before threading her way through the undergrowth. The disruption of the ritual saddened her, a little. Every seventeen years, at sunrise in the Summer, the Magistellus would offer up his life in grateful remembrance of the forgotten god. His blood would fructify the land. Since the death of her mother, it had been her duty, as Mistress of Earth, to uphold the ancient and secret tradition. But she, unlike her ancestors, had failed. For several minutes, saddened by this failure, she walked aimlessly. Slowly, sunlight began to filter and speckle down and she sat on the ground, resting her back against the trunk of a fallen and rotten tree as a rising and then gusting wind shook the leaves and branches around her.

"There is nothing you could have done," a soft voice beside her said.

Startled, she stared at the figure beside her. The old man smiled. His full beard was a little unkempt, his dark clothes clean if well worn, and in his hand he carried a staff whose top was carved into the head of a wolf.

"Do not be afraid," he said to her.

"I am not afraid," she said before looking around.

"They will not follow you here, Richenda."

"Who are you?"

"I have many names, none of them important. But you are more beautiful than I expected. Do you have a question?"

"What do you want?" He did not look like a beggar or a tickney-man.

"It is not what I want - but what you wish to know."

"What do you mean?"

The man smiled. "When you find the question I will be here."

A rustling in the trees nearby distracted Richenda and when she turned back, the old man had gone. For what seemed a long time she sat still until rain made her resume her walk, and she had walked what seemed a long distance until the rain reached through the trees to soak her.

The sun was strong and had already begun to dry her ragged clothes by the time she reached her home. Cold Hill cottage was set in a lee between two hills almost directly north and south. To the West, the sheep-grazed land rose steadily to the wooded, overgrown and partly derelict ides of the Stiperstones - a rocky outcrop between the almost barren flats of the Long Mynd and the nearby hills of Wales. Only toward the east did the land slope away from the cottage, down to a tributary of the river East Onny. In Winter, at the cottage, there was often little sun.

Ceridwen was waiting for her by the cottage door. She was Richenda's sister, although a stranger would not have guessed, for she was fair of hair where Richenda was dark, tall and broad where Richenda was of medium height and very curvaceous; Pretty, with a weather-worn complexion whereas Richenda was beautiful with a complexion a town-lady would have admired.

"There was a man here," Ceridwen said in greeting to her sister. "Someone I'd never seen around here before."

"What did he want?" Richenda said, suspicious.

"He gave me this." She held out a piece of vellum. It was inscribed with some kind of map.

Richenda stared at it. "This man -

"He knew my name."

Richenda made the obvious deduction. "Did he carry a staff - with a wolfshead?"

"Yes. And The Giving?"

"We were betrayed."

"Paul?"

"He shall pay for his treachery."

"They shall come for us, then?"

Richenda laughed. "They would not dares"

"But Father Albert -

Richenda laughed again and then spat on the ground. "He will fail, like all the others."

"I do not like it. What if - " Ceridwen began to protest.

Richenda took the piece of vellum from her hand. "Shall we see what this is all about."

"Perhaps it is a trap. That Nazarene priest - "

"Well, we'll soon find out."

Richenda found the map easy to follow, and she led her sister along the track from the cottage, through bracken and down into a small valley. The way led upward for a while, following a tiny stream, and into woods, to take them further up toward bare rocks and then down again to a scattering of trees. Nearby, a tree overhung a ledge and Richenda scrambled around. Behind the curving trunk of the tree loose rocks lay clumped, overgrown and mossy and she gave them a cursory look before realizing.

"Come on, help!" she shouted to her sister, and together they began to clear the rubble. It was not long before they discovered the entrance to a cave.

"I don't like this," Ceridwen said.

"It's probably just an old mine shaft. Might even be Roman." She squeezed herself into and crawled along the passage. It widened after a while, enabling her to turn around.

"Goes a long way in. We need a lantern."

Richenda left her sister at the cave entrance, and she had almost reached the track which led back to their cottage when she heard a horse approaching. She hid in the bracken, but it was only Owen, her nearest neighbor, and she watched him raise the gun he carried to shoot at a Skylark. The bird fell, and Owen sent his dog after it. Owen was partial to Lark pie. She could see his ruddy face smile as he urged his horse on.

She did not wish to speak to him and waited until she was alone again. Ceridwen was asleep when she returned to the entrance of the cave, carrying two lanterns and a flint tinderbox. She lit them both, woke her sister and led her into the crumbling, dank passage. It slanted gently downward to sharply turn and end in a small chamber. Toward the left Richenda could see another passage, but it was almost completely blocked by rubble and large rocks. She tried to move some, but soon gave up and she turned, crouching, to see Ceridwen digging at the ground with her hands. There was a smile on Ceridwen's face as she extracted something from the rubble.

Outside, in the bright light, she used the dirty hem of her dress to clean it. The crystal was large, cold to the touch, and shaped like a tetrahedron.

Now, Richenda thought, I have a question, which hopefully the old man can answer.

II

"So - you failed us." The speaker was dressed in a cassock of a Priest. His face was wrinkled with age, his hair white, some of his teeth rotten, while his body seemed too small to support the large head. He looked dismissively at Paul who was kneeling before him the cold damp Chapel.

"Forgive me, Father," Paul said in a pleading voice.

The Priest turned to his three companions, who nodded gravely.

"Rise," the Priest said to Paul, affecting a smile. "And sit with us."

"These followers of the Devil," he continued, "cannot be allowed to continue with their blasphemy." He turned to whisper to his three companions. "Inveni Pauli servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum." To Paul, he said, "I have a special task for you, my son. Have you faith enough to accept?"

"You must be strong, my son. Watch her well. See who she sees. Follow. We will pray and plan anew. You have studied veil with us - quod ex commixtione homines, et tali modo nasciturum esset Anti-Christum. We fear this, and depend on you." He gave Paul a small phial. "Holy relics, to guard you. Go now."

Paul left. It was a long walk along the lanes and tracks to the sinewy small valley that gave one access to Richenda's cottage. A man leading several tethered pack-mules passed him as he skirted the grounds of Linley Hall. He wished the man with the wizened face and torn, dirty clothes, a good day but received no reply. The man barely looked up and briefly met Paul's gaze before looking nervously around, his hand clutching at the pistol stuck into his belt. Then he was gone from Paul's sight as the track he had chosen led him and his mules eastward toward the Port Way over the Mynd.

Paul chose a high vantagepoint, in the bracken, to observe Cold Hill cottage. The day was warm, and he was glad to be freed from the toil of work. He hated work, and had been glad when Father Albert had come to his father all those years ago. He hated their squatter's cottage perched near the bottom of Nind hill - always filled with smoke, with his brothers and sisters. Its walls were thick, composed of stone, undressed and found nearby, its windows tiny. There were only two rooms, and on most nights the children huddled together round the fire while their parents slept alone on a mattress made from moss. He had always been hungry.

But the old Priest had saved him, and sent him to school in Salop town. He was sixteen, his mind full of stories of Empire and adventure, when the Priest found him work with a Farrier not very distant from Cold Hill cottage. So he had worked and came to know Richenda, as the Priest had planned. After four years, she had confided in him, as the Priest had done. Thus he had played the Priest's game, priding himself on his success. What stories he would tell in the Taverns when his adventures were complete.

The warm sun began to make him feel sleepy. He had seen no one around the cottage during the hours of his waiting, no sign of anyone within, and he began to wonder what it was like inside. He had only ever met Richenda at or near his place of work - and only twice near the circle of stones - and the more he thought about the interior of the cottage the more excited he became. It was there that she slept, that she kept her clothes. Perhaps even now she was sleeping. He could creep up, and see her through the window.

Soon, his excitement could no longer be contained, and he crept slowly down with beating heart and quivering limbs toward the cottage. He crouched outside, listening. No sounds reached him, except the breeze, the sound of a curlew, the cry of a raven, and he stole a look through one of the small windows at the back of the cottage. There was a woman, sleeping on a bed, and she was naked. Paul stared at her, unable to avert his gaze. It was not Richenda, nor Ceridwen. She seemed of middle age, her dark hair in disarray around her head and shoulders. He had seen one of his sisters naked, once. But this was different. He was a virgin, and as he stared lustful thoughts began to grow in his mind. Then the woman opened her eyes.

She looked directly at him, as if she had known he had been there, but she did not move, even to cover herself, or turn her eyes away. Instead, she began to very slowly caress her breasts, smiling as she did so. Paul stood there, transfixed. Then she was beckoning him in, arching her body and touching the large mass of her pubic hair with her fingers. Its blackness contrasted vividly with her white skin, and he walked slowly to the door of the cottage, almost fearful that the vision would disappear before he got inside.

But she was still there as he walked into the bedroom. She sat up, still smiling, to stand and touch his face. Her touch startled him, because he had half-expected her to be unreal. Her fingers were warm, her touch soft, her breath fragrant and she kissed him passionately before starting to remove his clothes. "I am Melusine" she whispered in his ear as she dragged his naked body down with her onto the bed, her hand guiding his erection.

In his inexperience and passion, it was soon over, but she clung to him and he soon drifted to sleep. He did not know how long he slept, but he awoke when she moved to take his penis into her mouth. His recovery was quick, and she pushed him onto his back to ease herself onto his erection.

She would not let him rest, finding new ways to arouse him until even the vigor of his youth and the excitement of losing his virginity diminished and then were gone, leaving him exhausted. His eyes began to close, and she began to laugh. She was mocking him with her laugh. But it suddenly stopped, and he opened his eyes to see her gone. He rushed outside, but she had vanished.

III

Richenda waited a long time in the woods near her circle of stones, but Ceridwen did not come to meet her as they had planned. It was nearing dusk when, weary and beginning to worry, she began her walk back to the cottage.

She reached it in darkness, guided by her senses, her knowledge of the area and the vestigial light rarely absent on a summer's night in Britain. Spectral shadows entwined her cottage, and she understood. But the form that she had summoned to work her desire upon Paul did not return and she sat in a rickety chair before the empty grate of the fireplace reaching out to Ceridwen.

But she could sense nothing. It was as if some barrier existed between them, a barrier that not even her magick could breach. For some time she listened to the sounds of her night: a white Owl screeching, the jarring cry of a Nightjar. Tired, she closed her eyes to sleep.

"I hope I do not disturb you," a soft voice beside her said. The old man, holding his staff, stood beside her.

"No," she said, without surprise, "I was just dreaming about you."

"You have found a question?"

"The crystal -"

"Ah! You are Mistress of a long tradition. As your own mother was. Yes, indeed. Right back to my ... well, the old ways flourish still, for which I am glad. What was I saying? Oh yes. To change a whole folk is the aim of your magick: to bring wyrd, change on a large scale. Once, a long time ago now when ... when a young man was still learning like Logres, his ward, a change was begun. And after - new ways of living, new understandings. This by the crystal you have."

"How?"

"How? Simple. I give part answer: *wyrd non est aliud, quam halitus aquae, terraeque, solis calore exacte attenuatus et coctus, a frigore secutae noctis in unum coactus, densatusque*. And another part: *veniebant Dasmones, et cum mulieribus miscebantur*. You have heard of the *san-greal*? Who now, alas, has not? But Phereder knew the secret - and ben Beirdd. There was a hermit - I forget now his name although Helinandus remembered him who began to change the real meaning and make it as a vessel for that new silly god with crosses and flocks of silly sheep. It is, as von Eachenbach knew, *lapsit ex coelis*. And this you have, given by me, its guardian."

Richenda was very tired, and closed her eyes in sleep. When she awoke, she did not expect to see the old man, and did not. '*Veniebant Daemones, et cum mulieribus miscebantur*' she heard in her head like an echo. Did she really understand?

She believed so, and this pleased her, although she was still troubled by Ceridwen's absence.

'The crystal - ' a voice seemed to say to her, and she went to where it was hidden among the objects of the untidy and unclean cottage. She found it, and sat down at the table, clearing away the remains of the discarded and moldering food to place it in front of her. She stared at it, and it was not long before her mind cleared and began to fill with images. She saw Ceridwen, almost naked, tied to a chair in a damp chapel replete with Nazarene symbols and images. Father Albert and two other men

stood over her, leering as one of them began to beat her with a whip. They were shouting at her sister, although she could hear no words, and her sister sat as if oblivious to the blows, mocking them with a silent smile.

Anger overcame Richenda, and the vision flickered, then vanished. Then, remembering, she formed her anger into an astral shape and sent it forth to bring her Paul.

IV

The presbytery was not large, and not even purpose built as a dwelling for a Priest, but Father Albert liked it, and the chapel attached to it. It was a gift, less than a decade ago, from the wealthy Sumner family. Recusants, the Sumners owned the village in the shadow of the Long Mynd and most of the surrounding land. So he said his Masses for the family and the few villagers who ventured to attend. It was a comfortable living. But Father Albert, educated as most Catholic Priests of the time had been, in France, had in his first year of residence come upon the legends and the whispers and the rumors of witchcraft and Satanism in the area. So he had studied, and listened and learnt, seeking help from his learned brethren. Thus it was that he came to know of a coven perhaps centuries old, dedicated to the old ways and commerce with demons. And so his suspicions grew until he seriously believed this commerce was of great import - a new and important battle in the centuries long war. So he had begun to scheme to defeat his enemy.

His small study was filled from floor to ceiling with books, and from a crowded shelf he took down a manuscript bound in vellum. He opened it and began to read, and as he did so he felt someone laughing at him. He shut his eyes and began to pray: *'Exorcizamus te, omnis immunde spiritus, omnis Satanica potestas, omnis incursio infernalis adversarii'*.

The prayer soothed him, and the laughter disappeared. The manuscript was hand-written in a monastic script and told of the signs by which commerce with demons could be told. He had read it many times, and read it again while he waited for his fellow believers to return with their prize. Ceridwen, sister of the women who knew to be hereditary leader of the coven. Paul, his oblate and pupil, had failed to return, and Father Albert suspected foul and demonic deeds. Perhaps they had him, and would complete their sacrifice. But with Ceridwen, he might forestall their plans.

His reverie about his holy war was interrupted by the arrival of his companions. He had sworn them, with holy oaths, to secrecy, and they being god-fearing and educated like him in theology in the confines of a monastery, had obeyed.

Ceridwen had offered no resistance, and she let herself be led into the chapel where they bound her to a chair, these aging relicts of an almost dying age.

"Speak, witch!" Father Albert demanded.

But she smiled and spat into his face.

They prayed over her then, but she still smiled. They sprinkled her with their holy water, held a crucifix near her face, but she said nothing, and did not attempt to move. After an hour they left her.

She was still smiling when they returned, an hour later.

"Tell us," Father Albert said to her as he clutched his Breviary, "this area is important, is it not? I have heard tales of that hideous stone circle - of what you do and have done there. Do you not promise the Devil sacrifices and offerings" He turned to his companions. "Singulis quindecim diebus, vel singulo mense saltem, necem alicujus infantis aut mortale veneficium."

They crossed themselves in horror. "Why do you not answer us?" Father Albert said to her. "We seek only your good, your own salvation. We can save you from eternal damnation. If you repent, you can be saved. We only seek to help you, be your friends. It is our duty to save your soul."

He opened his breviary and began to pray. For nearly an hour he prayed. But she still smiled at them.

"There is a mark," Father Albert said, remembering his manuscript, "A mark made by the demon. It is imprinted on some hidden part of the body. Sometimes in the shape of a toad's leg, sometimes a hare or a spider." He motioned to his companions and they began to remove her clothes.

She was almost naked when Father Albert began to touch her breasts. "Et hoc modo," she whispered to him, "homo jungens se Incut~ non vilificat, immo fignificat suam naturam."

This startled and shocked him, both for its content and because of her obvious knowledge of Latin, and he sprang back, horrified. Quickly, his mind made many assumptions.

"She is a demon!" he shouted. His riding whip was nearby, discarded, and he grasped it in trembling hands. Then one of his companions, perhaps excited by the exposure of female flesh or from whatever other motive, snatched the whip and began to beat her with it, shouting 'Avante Satan!' as he did so.

Ceridwen smiled at them all.

Suddenly, Father Albert shouted. "Leave her! Leave her! We must pray."

They left her then, bloodied but defiant, while they went to the study to pray.

V

Richenda did not have long to wait. Paul came to her, as she had bid him do. He had been nearby, still under the spell of Melusine's body and lust yet morbidly ashamed of his betrayal of his faith and Father Albert. So he had sat and waited, for some sign.

A voice called him, and he came back to Richenda's cottage to stand on the step to her door, shivering with both fear and anticipation.

"Do you wish her again?" Richenda asked him.

"Yes," he said, staring down at the floor.

"Then she shall be yours. But first - do you Paul Jones renounce Yeshua, the Nazarene, and all his works?"

"I - "

"Say it! And this time there shall be no escape!" She held the fingers of her left hand against his forehead.

"I Paul Jones renounce Yeshua, the Nazarene, and all his works."

"Do you affirm Satan?"

"I do affirm Satan."

"Do you bind yourself with word and deed to me, your Mistress of Earth?"

"I do."

"To the glory of our dark Gods?"

"To the glory of our dark Gods."

"Then receive from me as a sign of your faith this kiss."

She kissed him, as Melusine had kissed him, tongue against tongue, while she pressed her body into his. Then she pushed him away. "Go now, and release her and bring her back to me. Then, before dawn, your desires will once again be fulfilled."

He ran the first mile, then stopped to briefly walk before running again, and it took him less than an hour to reach the house where Father Albert lived. For a while he waited in the darkness outside and as he waited he felt a strength growing within him. It was a dark strength, born from lust, youth, rebellion and fear, and he was smiling as he knocked on the door.

Father Albert cried in surprise and joy when he opened the door to see him. "My sons" he said.

Paul pushed him aside and rushed toward the chapel.

"Are you possessed?" Father Albert said as he scuttled after him.

Paul did not answer. He untied Ceridwen and spat at the large crucifix which adorned the chapel.

"Quickly!" Father Albert shouted to his companions.

"Quickly come! He is possessed!"

He tried to bar Paul's way, but was knocked aside. He fell, blocking the path for his two companions who could only watch as Ceridwen and Paul escaped into the shielding cover of the darkness.

Richenda was waiting for them by the door to the cottage.

"She is waiting for you, inside," she said to Paul before she embraced her sister in welcome.

He gave a brief smile, then nervously entered.

Outside, Richenda showed Ceridwen the crystal. "Do you wish to rest or shall we begin?"

"Let us begin."

"First then, our foes."

They stood beside each other with the crystal between them and Richenda began her visualization. She saw the clerics in the study of the presbytery kneeling and praying, their breviaries open before them. Then one of them looked up, as if to smell something. She saw Father Albert stand and turn toward the door just as it burst into flames. He shielded his face as books above and around them caught fire, raining down in sudden profusion. Soon, the whole room was ablaze and then the whole building. Nothing that was living escaped from it.

Satisfied, Richenda turned her attentions elsewhere. There was a scream in the cottage as she began her second visualization. The crystal, Paul, Melusine - they were all keys, as her vision had foretold. Had the old man returned to her while she waited for Paul to return with her sister - or had it been a dream?

The dark Gods were waiting, as they had waited for centuries, and she would free them - earthing their power through a body yet to be born. She knew enough, through her mother's teaching and education as well as through her own intuitive understanding, to understand what she was about to do - what the old man had bid her do and what her mother had spoken of in mysterious words many times and although she did not understand everything, she was happy to proceed and bring the dark forces back to earth.

She began to chant, as Ceridwen began to chant, the ancient words handed down by her mother. 'Nythra Kthunae Atazoth. Binan ath ga wath am!' She would not know where the child of her endeavors would be born, or to whom, only that, nine months hence, the chosen child would emerge into the world.

Inside the cottage and lying naked on the bed, Paul was dead, an expression of stark horror on his face. Near him on the floor, a recent crumpled newspaper lay. 'The Ironbridge Chronicle' was dated **August 1888**.

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